This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

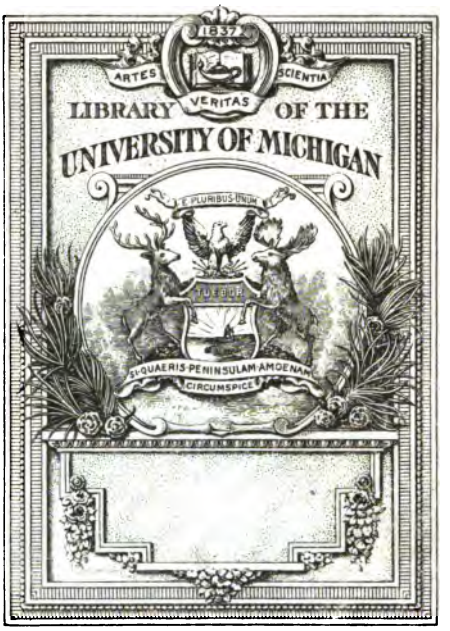
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


1837
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
E PLURIBUS UNUM
TUEBOR
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

LC
2046
.S57

UNIVERSITY EDUCATION OF WOMEN

A Lecture delivered at University College, Liverpool, in May, 1896

BY

MRS. HENRY SIDGWICK

Cambridge
MACMILLAN AND BOWES
1897

PRICE SIXPENCE.

UNIVERSITY EDUCATION OF WOMEN

73713

A Lecture delivered at University College, Liverpool, in May, 1896

BY

Eleanor Mildred

MRS. HENRY SIDGWICK

Cambridge

MACMILLAN AND BOWES

1897

The Lecture here printed was one of a series which different women were invited to give, on subjects connected with the Education of Girls and Women, at University College, Liverpool, in the summer term of 1896. A few sentences no longer appropriate have been omitted, but I have left the rest substantially unchanged; preferring to treat the subject in as uncontroversial a manner as possible, and without direct relation to the questions now before the University of Cambridge for decision, or to opinions recently expressed.

E. M. S.

April, 1897.

Q 15-F. 13 F.I

UNIVERSITY EDUCATION OF WOMEN.

The subject on which I have undertaken to speak is one of wide scope, and which admits of very varied treatment, but time will prevent our going into it in great detail this evening. I propose to consider it briefly under four heads: (1) what University education is; (2) what women should seek it; (3) what opportunities they have of obtaining it; and (4) whether further developments on other lines than the present are needed.

John Stuart Mill speaking of University education in 1867, in an address at St. Andrews which produced a considerable effect at the time, said that a University "is not a place of professional education. Universities are not intended to teach the knowledge required to fit men for some special mode of gaining their livelihood. Their object is not to make skilful lawyers, or physicians, or engineers, but capable and cultivated human beings." If this were strictly true, and if our actual Universities succeeded in any reasonable degree in carrying out this ideal, there could surely be no question that all men and all women whose circumstances made it possible should seek a University education. It must be right for all to be, as human beings, as capable and cultivated as their opportunities allow, and unless the intellects of men and women were different in kind—unless the intellectual difference between them were more fundamental than that between one man and another—it might be assumed that the same methods would tend to produce capability and cultivation in one sex as in the other.

But it hardly seems that J. S. Mill's view of University education was completely in harmony with the facts, even at the time it was put forward; and the development of University study, in the generation that has elapsed since his address was delivered, has been in the opposite direction. At the age at which men come to the Universities, the necessity of deciding

Re-classed 11-11-32 NM

on a profession and preparing specifically for it has usually come so near to them, except in the case of some persons of independent means, that they cannot reasonably be expected to neglect the need of special preparation for after careers in the pursuit of general culture. In France, Germany, and other Continental countries, University education taken as a whole has not for generations been in the main a general education. In those countries general education for the majority finishes at school, and a comprehensive leaving examination from school admits to the academic courses, which are differentiated and selected mainly with a view to the career to be pursued in life. In France this is very definitely seen. The degree of *Bachelier-ès-lettres* or *sciences* is conferred, on the result of examination, usually when the boy leaves school at seventeen or eighteen. The young graduate then enters on what would here correspond to a University course under a faculty of Medicine, or of Law, or of Letters, or of Science; or, if sufficiently clever, may obtain admission to the École Normale or the École Polytechnique.

It may be thought perhaps that the courses under the faculties of Letters and of Science, which include History and Philosophy, are intended to realise Mill's ideal and impart general culture. Practically, however, it is found—and is now, I think, fully recognised—that these courses are for the most part taken by students who have as definite professional aims as the students in Medicine or Law; and who are, in fact, preparing for the profession of schoolmaster. This is strikingly shown by the following experience. The Government, which, as is well known, manages public education in France from the primary schools to the colleges, was anxious to stimulate the attendance on the courses of the faculties of Literature and Science, and in 1877 established 350 scholarships annually for this purpose. I am informed that after some years it was found necessary to reduce the number of these scholarships by nearly one-half, because the Government was unable to provide scholastic posts in sufficient number for its scholars, who considered themselves to have almost acquired a right to such posts after their course was finished.

In England, no doubt, the professional side of academic education is less strongly marked, especially in our older Universities. For this various causes may be assigned. One is the system of large pecuniary prizes, in the form of fellowships, by which the pursuit of knowledge is stimulated and directed in Cambridge and Oxford, as the prizes are in the main given exclusively for proficiency in the subjects of the Arts' course—*i.e.* Letters or Science. Another is that in England we are disposed to exact less of definite professional education for various callings—Medicine excepted—than is customary elsewhere. For instance, the examinations even for the higher posts in the Civil Service in England are, generally speaking, framed with little or no special relation to the work which the successful candidate will have to perform. Nevertheless, if the actual facts be examined, it will be found, I think, that the majority of the serious students even at English Universities are seeking the special education and the acquisition of the special knowledge which will be useful to them in their future career. To take as an example the University I know best—Cambridge,—this special aim is obvious in the case of the Medical school, the Engineering school, the Law Tripos, the Theological Tripos. The Natural Sciences course, again, is largely taken by the abler of the students preparing for the Medical profession, as an enlarged form of the preliminary scientific study required as a preparation for that calling. It may be said that the case is different with the older studies of Mathematics and Classics; and no doubt these are often pursued by men intending to be barristers or clergymen. But even in these subjects a large number of the students are really pursuing professional aims, more or less definitely conceived. It must be remembered that for two very important vocations for which University education prepares men—that of transmitting knowledge to others, either as schoolmasters or as University teachers, and that of advancing knowledge—there can be, so far as the acquisition of knowledge goes, no special course. Each man will follow the path or paths of knowledge in which he hopes to lead others, or which he hopes ultimately

to carry on further; and thus the fact that a very large proportion of those who seek a University education are preparing for one or other of these careers, and especially for teaching in schools, tends to keep in the background the really professional aim of their course of study. I noticed with interest that at the Conference on Secondary Education held at Cambridge last April, the President of Corpus Christi College, Oxford, said that probably about two-fifths—on a rough estimate—of the students (men) at Oxford enter the scholastic profession.

And the fact that the University is understood to give professional education more than general cultivation appears clearly when the suitableness of University education for women is being discussed. For the question is always raised—and I think rightly raised—how far any University course is suited to prepare for the domestic callings for which so many women are destined.

But before I turn to the special case of women let me guard against misunderstanding. First, I do not, of course, mean to suggest that the Universities undertake to give complete professional training in all lines. Except for the work of research, and perhaps in Medicine, they do not turn out the finished professional man. The general principles of a branch of work and the knowledge required for an adequate grasp of these principles may in varying degrees be learnt at the University; but the application of them—the practical art—must generally be acquired elsewhere. For instance the University does not profess to send out accomplished barristers, nor engineers completely trained for dealing with practical problems.

Still less do I mean to say that the Universities have abandoned, or are tending to abandon, the ideal of making men capable and cultivated human beings. On the contrary, I am glad to believe that this ideal is steadily maintained, and even pursued with increasing earnestness and ardour in our Universities, notwithstanding the irresistible tendency to the development of professional studies. I believe that they will never cease to aim at producing that intellectual grasp and width of view which Mill regarded as their chief object. But I

think it is more and more recognised that they have to produce it in most cases, not by teaching to any one individual a wide range of subjects, but by teaching him in the right manner those which, with a view to his future career, it is specially necessary for him to know. The subjects must be selected largely, if not entirely, with a view to professional needs, but the spirit in which they are studied by the academic teachers and, under their influence, by the students, may be and should be an essentially liberal spirit. The best teachers are inspired by, and endeavour to communicate, a love of knowledge for its own sake, nor do they ever lose sight of the importance of developing the intellectual faculties.

At a University, too, the student is brought under the influence of other students studying other subjects, and especially of teachers in close communication with teachers of other subjects; and, more important still, he is placed in an atmosphere where the mere acquisition of knowledge is not the sole object, but the advancement of knowledge is an important part of the work of the place. It is in these last respects, perhaps more than in any others, that the University and the University College differ from the merely professional or technical college or institution. Hence the student *par excellence*, whose sole aim is knowledge for its own sake without *arrière pensée*—without thought of the use it is to be in enabling its possessor to win prizes, to earn a livelihood, or even to make himself more useful in practical work afterwards—will always be specially valued in a University worthy of the name. Such students are, we may say, a leaven, helping to leaven the whole lump with a truly academic spirit. In this spirit all earnest students may and ought to share, whatever their duties and capacities; but the number of those who can afford to pursue knowledge alone, with entire singleness of aim and concentration of effort, must, from the force of circumstances, always be comparatively few.

Nor, again, have I forgotten the type, not uncommon at the older Universities, which a distinguished Oxonian once aptly designated as "the student who does not study"—the student for whom study holds an altogether subordinate place among his

reasons for coming to the University. This type, however, need not concern us now, as it hardly exists among women students, and I know no one interested in the education of women who desires to develop it. The extent to which it is found among men is the result of various causes—partly historical—which I need not go into now, as I see no reason to fear that they can operate in any material degree in the case of women.

I have spoken so far of University education as it affects men, as this seemed the best way to get our ideas clear about it. For women it is comparatively new, and, moreover, the question for them has been mixed up with the general question of the position of women, in a way that tends perhaps rather to obscure the real issue. Substantially, the object of University education must be the same in the case of both sexes, and that object is preparation for the work in life that is to follow. We have, therefore, to consider in what respects University education, either as it is or as it might be, is adapted to prepare women for after work, and what women need it.

In the first place there are the women intending to enter professions for which University education is, or ought to be, a necessary preparation. In the case of women the most important of these professions are Medicine and Teaching, at least in its higher departments. About Medicine there is, of course, no question. It was the importance of obtaining the necessary qualification to enable them to practice medicine that in the first instance led women to press for the opening of Universities to them; and it was largely for the sake of women seeking a medical degree that the University of London—the first body in England to confer degrees on women—opened its examinations and degrees in 1878. The other profession for which University education obviously prepares women is the Teaching profession, and it is, I think, becoming more and more recognised that women who are to teach, in secondary schools at least, should carry on at a University their own study of the subjects they are to teach; and even that the best among primary teachers should, if possible, obtain the wider culture which the University can give.

So far, there would probably be little disagreement. The world has more or less accustomed itself to women doctors, and in England, though not in all other countries, has always desired women teachers for its girls, and I do not think that any one now doubts its being desirable that a certain proportion of those teachers should receive a University education. By those who manage public and private schools alike, teachers who have had a University education are sought after; and that parents value it also is shown, not only by its being often mentioned when enquiries are made for private governesses, but by the desire of those responsible for schools to be able to append the outward symbol of it, the letters indicating the degree, to the names of their teachers.

Here, perhaps, I should say a word on the vexed question of degrees, but it will be only a word. It is a vexed question in the place from which I come; but as regards the University system of Great Britain as a whole, we may treat it as a question judged and decided. Degrees are now open to women in all the British Universities, except Cambridge and Oxford; and even if the older Universities should for a time continue to refuse the outward symbol, while liberally granting, as they have granted, the substance—namely, education and examination—we must take this as one of the anomalies and inconsistencies, the result of gradual development and adaptation, which appear to be natural in old institutions. The symbol is a matter of real importance, for professional purposes; but even for professional purposes it is much less important than the substance.

I return then to University education. The use of it is clear when looked at from the side of the professions for which it prepares; but how is it when looked at from the point of view of the question: "What shall we do with our girls?" Looked at in this way, we have first to answer the question, Do we wish them to enter professions at all? As regards men—if I may use the word "profession" in a wide sense—this question would almost always be answered in the affirmative by thoughtful parents. There are probably few parents, even among those

U of M

able to leave their sons well off, who do not look forward to their doing useful work in the world—either in a profession in the narrower sense, or in business, in politics, or in some other way—and who do not endeavour to educate them accordingly. The difference in the case of women is mainly due to the different effect of marriage in their case. A man's professional career is not cut short by marriage; indeed, his marriage generally makes the earning of money more necessary; but a woman, if she marries, generally finds it best to give up her profession, unless she can carry it on in a kind of partnership with her husband. For women, therefore, there is usually a dual outlook. Life has to be prepared for in view of alternative possibilities—marrying and not marrying.

I know that things are sometimes said and written as if all women married, or at least so large a proportion of them as to make marriage the only career to which they need seriously look forward. But those who believe this are undoubtedly shutting their eyes to the facts. Most women would prefer to marry if the right opportunity offered; but the excess of the female population over the male in this country (6 per cent. in 1891, or over a million) is sufficient by itself to show that many women must remain unmarried; and I think ordinary experience will lead any observant person to conclude that the proportion of unmarried women greatly exceeds this in the middle and upper classes. I confess, however, that I was surprised when collecting statistics some years ago about women who had been at the Universities and the sisters next to them in age, to find how large a proportion of both were unmarried. Of course due allowance had to be made for their comparative youth; but making the fullest allowance that seemed to me reasonable, I concluded from the statistics obtained that we should expect at least half of the sisters in question to die unmarried. I purposely take the case of the sisters, not of the University students themselves, lest it should be thought that the result was due to University education, or at least that the women who had had a University education were not representative of the professional classes generally. I can see no

reason for supposing their sisters not to be representative, and am therefore compelled to believe that the proportion of women who do not marry, in the classes from which our students are drawn, is much larger than the excess of females over males in the population generally would have led us to suppose. Even if my estimate is excessive—as I should like to think it—even if a third or a quarter were more nearly the true proportion of the women in question who remain unmarried, still the number is obviously one which it would be folly to ignore.

To those who do not marry at all we have to add those who marry late, and the average age at marriage of women in the professional and upper classes is, I believe, over twenty-six years. It is therefore clear from statistics alone that parents who are unable to leave their daughters a sufficient fortune to secure them comfortable independence would be guilty of culpable negligence if they did not provide for placing them in a position to earn their own living; unless, indeed, it be assumed that it is the duty of the male members of a family to support the female members, and I think that even those whose social ideal includes this duty do not hope to see it generally enforced in the present state of society.

But the mere question of earning a living is not the only one. Women ought to have an independent career, because nothing can be more depressing or demoralising than waiting for the marriage which may never come; it is bad for them physically, intellectually, and morally; and moreover, nothing can be more apt to lead to unhappy marriages than the temptation to marry merely for the sake of a career. Besides, society has a right to expect that women, unmarried as well as married, should take a share in the work of the world—I am not of course speaking only of work for which the workers are paid, but of useful work of all kinds—and the women themselves have a right to the kind of happiness which can only come from work, and which they cannot have if condemned to the position of mere idle drones. I think, therefore, that women, like men, should, as soon as they conveniently can, make up their minds what they mean to do in the world apart from marriage, and prepare them-

selves accordingly. Fortunately, though they must look forward to possible alternatives, they need not keep the alternative of marriage prominently before them. I do not merely mean that the special preparation for other careers is as likely as anything else to prove a good preparation for married life: though this seems to me eminently true of the preparation for such careers as teaching, medicine, or nursing. I mean also that the qualities, apart from affection, which make a good wife and mother, are mainly moral qualities, or such intellectual qualities as may be cultivated in almost any relation of life—good sense and general intelligence—and which serious and steady preparation for any useful work will certainly aid in developing. As to the domestic arts, it is of course a good thing to know something of cooking and sewing—not to speak of washing, carpentering, plumbing, gardening, and other things—but the extent to which these arts are needed will much depend on the size of the future house and the place where it is situated. Some knowledge of this kind ought to be easily acquired by most girls either at school or from their mothers; and it is not necessary in later life to spend time needed for other things in acquiring further knowledge and skill, without some definite prospect of making use of them.

But it may be said that I am thinking of marriage too exclusively from the point of view of mother and housekeeper, and ignoring companionship between husband and wife. This is a topic which would require—what shall I say—a whole magazine article to treat it adequately; and probably the best written article would at once call forth another article expressing opposite views. I will only say that there seem to be, speaking broadly, two ideals of married companionship, some persons preferring similarity of tastes and occupations, and others contrast—some especially desiring intellectual sympathy and comradeship, and others the repose of complete change of ideas in domestic converse; and I think no sensible person would wish to enforce either ideal to the suppression of the other. But it seems to me that by encouraging girls to train themselves for serious occupations, we shall really afford fair scope for both ideals, and

make it more possible to sort men and women in the best way. By educating all girls on the old plan of a little music and drawing and a smattering of French, and keeping them at home, we may save the man who wants diversity from any danger of marrying a woman educated like himself; but the man who wants sympathy in intellectual work has less chance of finding his ideal wife.

Well then, if we may conclude that all women should aim at taking up some work seriously, let us come back to the question, What work does University education prepare them for?—remembering always that the thoroughness and the habit of independent and strenuous work, which the University fosters, will not be thrown away, but will be useful in whatever calling may afterwards be taken up; and therefore that some women, like some men, may reasonably go to the University doubtful how they mean to employ themselves afterwards.

There are some pursuits for which it obviously does not prepare: for instance music, regarded as an art, and the fine arts generally, or again—at least so far as direct preparation is concerned—sick-nursing. Indeed, among remunerative professions it is difficult to name any for which University education is clearly a preparation, and in which there are any large number of openings for women, except those that I have already mentioned—Teaching and Medicine. Very little legal work is open to them and only very special and rare posts in the upper departments of the Civil Service. The case of Journalism is more doubtful. The number of women journalists is large, but the work that most of them at present seem to be doing is hardly work for which a University course of study is an appropriate preparation; and I find it difficult to say how far it is ever likely to be otherwise. Again, those secretaryships for which University education is a qualification are not very common; and other situations for which University women are specially fitted are rare and hardly capable of being described as a class. Obtaining them depends on personal energy and good fortune, and it is not easy to count on them in deciding whether to go to the University or not. For some of the women,

however, to whom earning a livelihood is not a necessity, and who are able to aim at useful practical work, either unpaid or only partly paid, the University has much to offer; especially, I think, to those who wish to engage in social or philanthropic work, which is likely to bring them in contact with economic problems.

Finally there is the important, though not very numerous, class of students who study for study's sake; who desire to devote their time to learning or science, and hope, however humbly, to help to carry knowledge a little further, or at least to help others to care for such things. It is not unlikely, I think, that there may in the future be more undergraduate students of this sort among women than among men, because women have less motive and less opportunity to seek for wealth than men have. But on the other hand there are fewer facilities for them in later life; fewer advanced studentships, fellowships, and professorships. It has been affirmed that women have not the same capacity as men for original work. That may be so. Time will show,—or rather it will perhaps not show, as it is not unlikely that women who have started on a career of learning will always be distracted and drawn away from learned pursuits by domestic duties proportionally more than men are by practical affairs; partly from the nature of the duties, and partly because of the smaller physical strength of women. But even if very few women should prove capable of the greater and more important part of the work of discovery and research—fewer even than the very few men—I have good hope that women will do excellent work in the subordinate fields of science and learning, will do well much laborious work that needs to be done, though it is not very brilliant or striking, and will in particular prove excellent assistants. Even therefore if we consider only the advancement of knowledge, the labour spent by Universities in educating women will not, I think, be thrown away.

Of all these occupations, the one most extensively prepared for at the Universities in this country and in the United States is of course Teaching. In 1887 we found by a statistical enquiry that 77 per cent. of the former students (women) of Cambridge

and Oxford had engaged in teaching as a regular profession after leaving college. In 1894 Miss M. G. Kennedy obtained information about the number of former students of Newnham College professionally engaged in teaching at that time, and found that there were 374 actual teachers, out of a total of 667. The 374 did not include those who had taught but had left off doing so. A large majority of the students who leave Newnham every year do so to seek work as teachers. I am less familiar with the facts about other colleges. I should expect that at a University College in a large town like Liverpool the proportion of the female students intending to be teachers would be less; because the cost of University education is less when the student can live at home, and therefore more parents would be able to afford it for their daughters without definite hope of its paying pecuniarily as an investment. But I should be surprised not to find that even here a very large proportion intend to teach. In some places where there are special advantages for the study of Medicine by women, the medical students will of course be proportionally numerous. This is, I believe, the case at Glasgow. But so many more female teachers than female doctors are at present required that, on the whole, medical students cannot but be comparatively few.

For the United States I have not got recent figures, but statistics similar to those we collected for Cambridge and Oxford students were collected about twelve years ago for students of twelve of the more important Colleges, whether co-educational or not, where women received a University education. The returns included women who took their degrees down to 1882. More than half of those who sent information about themselves had engaged in teaching after leaving College.

I may note that in some of the numerous European countries —France, Spain, Italy, Holland, Belgium, Denmark, Sweden, and Norway—where the Universities are now open to women, the state of things is materially different. In France, for instance, all University degrees and all *Cours de Faculté* are open to women. I am told that a good many women take the *Baccalauréat*—the school leaving examination of which I have

already spoken—a few the next degree, the *Licence*, and a very few the highest degree, the *Doctorat*. One of the reasons why so few French women take a higher University degree than the *Baccalauréat* is apparently that no pecuniary advantage would accrue to them from it, since the Government provides special examinations—the *Certificat* and the *Agrégation des jeunes filles*—for those who wish to become teachers in its secondary schools. Another reason is that the average French bourgeoise has a little dowry, and marries between the age of twenty and twenty-five, and her parents think that they have sufficiently provided for the possibility of her having to earn her living later if she has her *Baccalauréat*, or even the *Brevet Supérieur*. Fewer French women in proportion remain unmarried than English women. This is also very probably one reason why fewer French women than foreigners study at the French *École de Médecine*. It is interesting to know that a French woman Doctor of Medicine is attached to the Normal School at Fontenay-aux-Roses, and that a French woman Doctor of Law lectures at secondary girls' schools in Paris.

I may note that in other countries, besides France, of which I have information—Holland, Denmark, Sweden, and Italy—the number of women who avail themselves of the opened Universities is not large. Relatively to the men the number is small everywhere, owing, I suppose, to the small number of occupations to which it leads. It is certainly small in this country, and appears to be so in America. At Cornell, for instance, which has been a co-educational University since 1868, the proportion of women to men is not much over one-sixth.

I have been led insensibly, while speaking of the women who need or make use of University education, to speak of what I had reserved as my third topic—the opportunities they have for obtaining it. I cannot attempt to give an exhaustive account of the position of the question in all countries, but you will already have perceived that the move made during the last thirty years is enormous. In by far the greater part of the group of countries that share West-European civilisation, women are now, as regards opportunities of obtaining University

education, almost as well off as men. Among countries which we are accustomed to regard as leading the progress of civilisation, Germany is in this respect the most backward. Women are, however, often admitted to classes at the German Universities by consent of the Minister of Education, the Rector of the University, and the particular Professor concerned; and this permission is in some Universities freely granted to foreigners supplied with credentials from their own Colleges, and also to German women who possess any kind of testimonial about their qualifications for study. There is even, I am told, for any woman who has qualified herself for the necessary examination and dissertation, no serious difficulty in the way of obtaining the degree of Doctor (the only German degree), and quite recently some women have been allowed to matriculate at Berlin.

I must pass on to the consideration of what further developments, if any, are needed. Two questions suggest themselves. Is it desirable that there should be separate Universities for men and for women?—and are different subjects or groupings of subjects of study required for the two sexes?

Practically the first question, as regards an important part of its scope, is, I think, now settled in the negative by economic considerations of overwhelming force. Hardly any one now doubts that, once granted that women are to have academic education, the Universities and the University Colleges have been right in opening their doors to them. The practical question for us in England is whether, over and above these, it would be desirable to institute a University for women only. Now I am far from saying that when a philanthropist comes forward and offers to endow a University for women only, with a full equipment of libraries, museums, laboratories, etc., and adequate stipends for teachers and researchers, such an offer should not be gratefully accepted; still, if the philanthropist were to give me his money, I think I could attain his ends better by spending it at Cambridge, Oxford, and other existing Universities. For this I have various reasons, but one chief reason depends on a fact already noted, namely, the comparatively limited number of occupations for which University education prepares

women to any considerable extent; a fact which must, I think, always prevent a University for women only from having the fulness of academic life obtained by a large variety of departments all working vigorously and energetically together.

I do not lay down that the co-education of the sexes should at any University necessarily be complete and unqualified. In some subjects, either from the nature of the subject or the number of students, it may be found necessary or convenient to have separate classes for women, but experience has, I think, sufficiently shown that the need of such classes is quite a subordinate matter, for which provision can be made with comparatively little trouble and expense. The collegiate organisation of Cambridge and Oxford renders a further degree of separation there natural and expedient. But on this I need not dwell here.

So, again, I am not prepared to affirm dogmatically that no separate courses of study should under any circumstances be arranged for women. No doubt men and women will always distribute themselves somewhat differently among the variety of options that a modern University offers, and it is possible that the ingenuity of academic reformers may devise some new courses of study so peculiarly adapted for women that no men will want to take them. I can only say that I myself find it difficult to imagine such a course without going beyond the limits of properly academic work.

I have said a good deal about University education as looked at from the outside. Let me, before I close, say a few words about what it is or should be as seen from the inside by students who are going through it. It will, of course, be different for different students, and to a great extent it will be for each very much what she makes it for herself. The proverbial difficulty of making the individual drink, after being led to the well-springs of knowledge and intellectual culture, is a difficulty that the best organisation cannot overcome. But making every allowance for the defects of human beings and human institutions, I think that the students who have the intellectual tastes

and trained faculties which fit them for academic study, may, if they are not below the average in seriousness of aim and steadiness of purpose, expect to find in University life a period happy while it lasts and a cause of happiness afterwards, both through its memories and in its results. This happiness springs from various sources. One of these, and for many not the least valued, is the opportunity it affords for intimate friendship and social converse, the play of sympathy in work and relaxation; but on this I will not dwell, because, though University life is certainly rich in such opportunities, they may, happily, be also found elsewhere. I will rather dwell on two gifts, one moral and one intellectual, which it is, I think, a special privilege of the University to bestow on those who will imbibe its spirit and surrender themselves to its influence. The moral quality is easy to feel, but somewhat difficult to express. May I call it the sense of membership of a worthy community, with a high and noble function in which every member can take part, and at the same time not so vast in extent as to reduce the individual to insignificance; a community whose larger life seems to flow into and expand the narrower life of the individual members, gently constraining them to wider interests and more strenuous activities, and by the self-forgetfulness which it makes easy and natural, relieving the stress of personal anxieties without imposing any sacrifice of legitimate self-regard.

The intellectual gift I may describe as the habit of reasonable self-dependence in thought and study, to whatever end thought and study may be directed. I call it reasonable self-dependence, partly to contrast it with the uncritical acceptance of new ideas—if impressively conveyed and hitting the reader's fancy—to which even persons of strong intellectual interests are liable, if they are given over to miscellaneous reading without ever having made a thorough study of anything, and thus learnt the kind of labour and care and precision of thought that is required to arrive at sound conclusions in any department. But I equally wish to distinguish it from the undue self-confidence and sweeping dogmatism sometimes seen in persons who have really mastered one subject well, but have never, by living and

learning among students who are studying other subjects, imbibed an adequate sense of the limits of their own knowledge and its relation to other parts of the vast system of modern science and learning. This reasonable self-dependence is not, of course, acquired at once: it has to come by degrees. Most students are during their University course turning from school-girls into young women. At school, if they have been conscientious, they have been working steadily at their appointed tasks, acquiring the knowledge set before them; but their minds must necessarily have been mainly receptive, and they have seen largely through their teachers' eyes. At the University they will still, of course, rely on their teachers: but from their teachers, they will gradually learn to rely on themselves. They will learn not only to read books, but to use them, to combine the observations and reasoning of others with observations and reasoning of their own: to know how their little knowledge shades off on all sides into ignorance, and in what way on any side it may be extended, if need arises and opportunity is allowed. I do not say that this faculty cannot be acquired elsewhere than at a University, but I do say that it is learnt far more easily from a group of teachers who are thinking for themselves and advancing as well as imparting knowledge, than it can be learnt by solitary study. The solitary student will sometimes overrate herself and sometimes underrate herself: the former error is morally the more objectionable, but the latter is, intellectually speaking, no less to be avoided, and it is, I am convinced, the error to which women are more prone. To know where one is intellectually, what one can do and what one cannot do,—this knowledge is of inestimable value for life. No institution can be relied on to impart it: but I know no institution that can do so much to aid men and women to learn it as a University that is doing its duty.

J. PALMER, PRINTER, ALEXANDRA STREET, CAMBRIDGE.